

June, 1952

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The Return of the Prodigal Son

By Murillo

(Courtesy of the National Gallery of Art, Washington, D. C.)

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The Holy Cross Magazine

June



1952

The Holy Trinity

BY FREDERICK W. KATES

the knowledge of God is not only life but the highest kind of life, life eternal—
—les Henry Brent.

THE poet's knowledge of God is perhaps best set forth in the singing, shining words of England's John Masfield: "It is a wild flame. It flickers, the wind blows it, the tides drown it. Perfect life, or which we on earth call God, is no thunder, clothed in lightning, but something lovely and unshaken in the mind, in the heart about us, that burns like a star for us through by through all the night of the soul." The Christian's knowledge of God, and his experience of God, is summed-up in the doctrine of the Holy Trinity, namely, that there is but one living and true God, ever-living, without body, parts, or passions; of infinite power, wisdom, and goodness; the Creator, and Preserver of all things both visible and invisible. And in unity of this God—there be three Persons, of one substance, co-equal, and eternity; the Father, the Son, and the Holy Ghost."

so defined in the first of the "Articles of

Religion" in *The Book of Common Prayer*, the doctrine seems at first glance to vindicate the complaint of many people that the Holy Trinity is the supreme mystification of Christian theologians. These people see in this abstract conception of God the substitution of metaphysics and philosophy for living religion; they cannot admit that faith in Christ requires of them the affirmation of a doctrine so tortuous and so incomprehensible. We grant readily the difficulty of facile comprehension of this doctrine and we admit that it is in all truth a wondrous mystery beyond our limited understanding; but we also know that we must seek to understand it as best we can and that we must endeavor to appreciate the great truths about God which the Church presents to us in this perplexing assertion that God is three Persons in one; that the Deity is three Persons in one God; that while God is one, He is also three Persons in one.

There is an old saying that "He who says he does not believe in the doctrine of the Holy Trinity is in danger of losing his soul; he who says he understands the doctrine of the Holy

Trinity is in danger of losing his mind." The situation truly is not that serious! Our proper attitude is suggested by Richard Hooker in his *Laws of Ecclesiastical Polity*, the classic work of Anglican theology:

"Dangerous it were for the feeble brain of man to wade far into the doings of the Most High, Whom although to know be life, and joy to make mention of His Name, yet our soundest knowledge is to know that we know Him not as indeed He is, neither can know Him; and our safest eloquence concerning Him is our silence, when we confess without confession that His glory is inexplicable, His greatness above our capacity and our reach. He is above, and we upon earth; therefore it behoveth our words to be wary and few."

Your own self is your own Cain that murders your Abel. For every action and motion of self has the spirit of Anti-Christ and murders the divine life within you.

—*William Law*

With regard to the Christian understanding of God it ought to be made emphatically clear at the outset that in its origins the doctrine of the Holy Trinity came, not from the dialectic of philosophers nor out of the lecture-room of some Neo-Platonist academy nor out of a conclave of bishops and theologians, but directly out of the experience of ordinary men and women. In other words, it did not spring from the dexterous manipulation of abstract ideas; it sprang from the presence of concrete facts and realities which had to be accounted for. The Church evolved this her major and only all-inclusive dogma to account for the facts of the actual experience. It is not a piece of gratuitous theological speculation, but rather a conviction that grew directly out of the life and experience of the early Christian fellowship. And remember that the Church herself did not first understand the doctrine of the Holy Trinity and then believe it, but rather that she first experienced it, then believed it, and through the ages seeks to understand it. The doctrine came into being simply because the early Christians discovered, as Christians ever since their day have likewise discovered, that you cannot

say all that is contained in the word "God" until you have said "Father, Son, and Holy Spirit."

Out of his own personal experience St. Paul arrived at his conception of the Triune God. It was not speculative theorizing, it was the plain facts of his soul's history, that made him say: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost . . ."

What St. Paul discovered and learned about God out of his own experience is what Christians of his and every succeeding generation have likewise found to be true, specifically this:

—that in God the Father there is love, love beyond our knowing, even such unbelievable love as Calvary demonstrates;

—that in Jesus Christ of Nazareth Who God's Son there is redeeming grace that heals and saves, that rescues and renews, that releases and delivers, men; and

—that in God the Holy Spirit there is strength and comfort and power and an immediate, ever-present, leading hand, in truth God indwelling our hearts and lives.

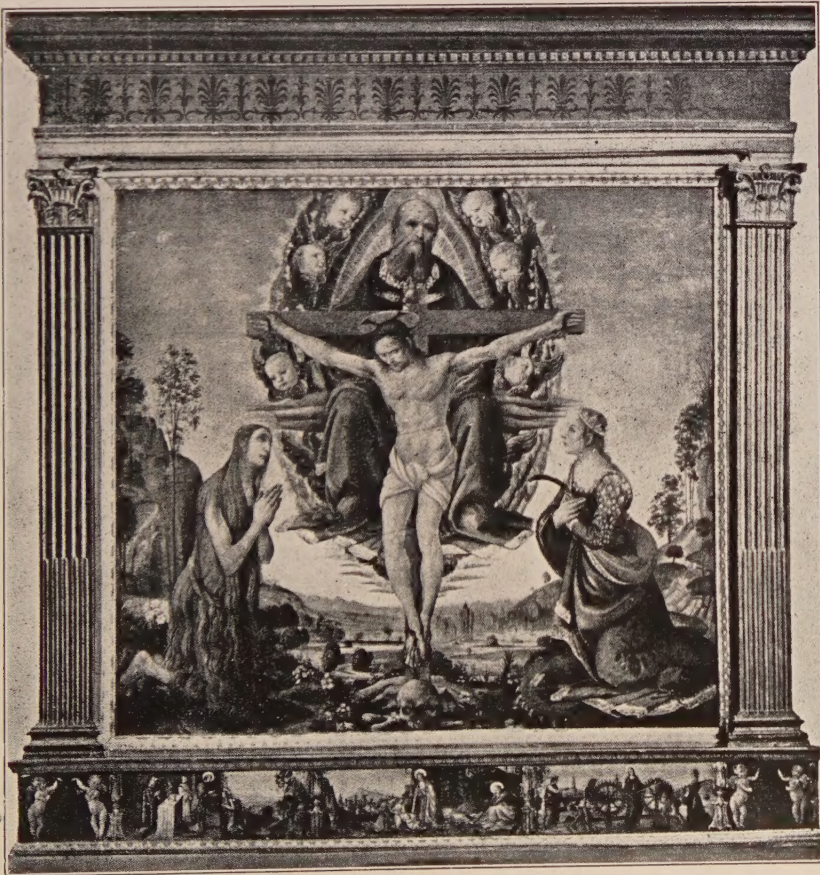
God is one, St. Paul knew most certainly if he knew nothing else; but God is Three. One, St. Paul also learned from his personal experience, as so also have we. And this is why, when Christians speak or think of God they are compelled to use the words "Father" and "Son" and "Holy Spirit" in order to express at all adequately their knowledge of an actual experience of God. So it was that the doctrine of the Holy Trinity, a much more formidable-appearing definition than actually it is, came into being: simply as a formal and intellectual statement of what Christians had discovered empirically to be the nature of God.

Keeping our words "wary and few," as Judicious Hooker enjoins us, note how the doctrine of the Holy Trinity guards the essentials of the Christian Faith. It preserves the right to offer worship to Jesus Christ as God and also to the Holy Spirit as God while at the same time retaining unimpaired the belief that there is only one God. It declares that God is One, though there are three Persons in that Unity, each one

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l, the Church avoided polytheism. This
ctrine, in other words, enabled the Church
maintain belief in monotheism, while at
same time permitting it to worship Je-
as God and the Holy Spirit as God
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heologically, the doctrine constitutes the

attempts of Christian thinkers to explain
how Creation, Redemption, and Sanctifica-
tion are inter-related. God is, in the Father,
the Creator; in the Son, the Redeemer; in
the Holy Spirit, the Sanctifier. The power
of God in creation, the love of God manifest
in Christ, and the truth of God in the Holy
Spirit—these all have a single being, origin,
and center.

The Christian doctrine of God may well
be the philosophers' despair, but it is the
simple, humble, religious man's delight and
joy, for it assures him that God in the vast
eternities is our Heavenly Father, that in
history He is Jesus Christ our Lord and
Saviour, and that in the hearts and lives
of run-of-the-mine folk like you and me God
dwells and abides as divine spirit moving us
and leading us by inward, invisible means in
the paths He wills us to take.



THE HOLY TRINITY
By Il Graffione

The Offering of the Holy Eucharist

BY HENRY B. THOMAS

THE history of the Holy Eucharist stems and flowers from the history of the Christian Faith. If we fully understood the marvelous development of our way of worship we would have a profound knowledge of our roots and our Faith. From the days of the Apostles, courageous, exalted and martyred, through the centuries of the persecutions, and the following periods of peace and extension throughout the known world, then the days of reformation, counter-reformation, renaissance, new forms of persecution, indifference and wonderful recoveries, nothing has happened to the Church which has not left its mark upon the Book of Common Prayer, sometimes a small scar or a rubric, and sometimes a striking series of whole pages.

First of all, the fact that the Holy Eucharist has been translated three times into the great languages of the world has left many traces, in words as well as in ceremonial. Something has been left over each time. A small example of this is in the common use of the word "Kyrie," the Greek word for "Lord," when we refer to the opening lines, "Lord, have mercy upon us." The "Kyrie" itself is the fragment that remains of a very long Litany which may still be heard in the Greek Orthodox service. We always speak of "Confirmation" and of "Ordination," words from our Latin heritage, when the primitive words would be "The Laying on of Hands."

All the names by which we know the glorious service itself are guide-posts back into our earliest day, and we have kept them, as each reminds us of something which we cannot forget. The "Passover" recalls our Jewish roots which our Lord has brought into flower; the "Eucharist," which is the Greek word for "Thanksgiving," recalls not only the great psalm of praise which our Lord and the disciples sang at the Last Supper, but puts emphasis on

the fact that life and worship with our Lord is an evergrowing act of thanksgiving. The other Greek word "Liturgy," which means "Service," shows that the worship of God is the perfect service of God and Man; the Latin word "Celebration," which brings us into the Latin days, means that an occasion when we worship God should be a time of joy in hearts and voices. The wonderful expressions, "The Holy Sacrifice" and the "Holy Communion," mean that the very heart of Christian worship is founded on our Lord's redeeming life and Death and Resurrection and that through His Holy Sacrifice we have been given "Communion" with God.

Each of these names has been carefully kept because they mean something we should not forget, and each of them has come to describe some aspect or part of the service and each of them also has some historical importance. The Church has family customs which come and go with the generations and like a family, it has a family language. Within the Church we speak in a way of our own which is the habit of all good old families. So all our names for things have changed, developed, been revived and become a part of our life. We are most apt to use the name "Holy Eucharist," a combination of Anglo-Saxon and Greek, or the word "Mass," because we all know exactly what we mean, though to someone not a member of the family we would have to go into long explanations. The name for our greatest service, the Mass, has become the commonest, probably because it is the simplest of all the great titles. As Missa, Messe, and Mass, it has been in constant use for fifteen hundred years throughout the western world. But the interesting thing is that a few scholars have agreed as to the source of the word. Many believe that the word grew up from the Latin word, "dismissal" at the very end. If you will look in your Prayer Book, at the words just before the Blessing, you will see, "The Priest shall

them depart with this blessing." This is translation of the old words, "Ite Missa" and are far older than the Blessing. Oddly enough, the word "dismissal" came to be family language to stand for the service itself.

The face of God is that Truth unto which we make us yield ourselves in purity and truth.

—Saint Augustine

We have many such curious family cases, which on the face of it do not seem to mean much. We constantly speak of the High and Solemn Eucharist, or Mass. This is all fairly modern, and comes from the revival period of the Church. "Low" simply means that the service is said in a quiet tone and not sung. "High" means that some of the service are sung, and "Solemn" means that there are three ministers, instead of one priest. The most important thing to remember, as a part of our history, is these distinctions for many centuries were unknown. There was only one way in which the Holy Eucharist was offered on special days, Holy Days and the Feasts of the martyrs, and that was solemnly sung, with the clergy of the city gathered about their bishop with all the ceremony and glory possible, as great a function as any at the courts of kings and emperors, for our Lord was King of all the earth. After the long persecution period the Church came forth from the catacombs and hidden places, and her worship became a joyous thanksgiving and shout of praise. Where she had worshipped in darkness and secrecy, carrying her treasure of wisdom and worship for three hundred fearsome years, she now came forth with an army with banners. Many today know that this is the normal and proper worship of the Church, and the way the Church gives thanks and glory to God when she is at her best.

But many old customs survive through the different periods, and the so-called "Low" service, which would have been the service of Christian souls gathered in



THE LAST SUPPER

By Cimabue

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

the catacombs, became the familiar service in the later middle ages, when people gave more time to the world than to God, and the great Solemn services were only known on rare occasions. It was as a change from all this that the first Book of Common Prayer was prepared for the Church of England in 1549, and the Holy Mass was restored again as the great celebration of Sundays and Feast Days, and arranged to be sung, in the language that the majority of the people of England used.

Quite as important in the history of the Church as the words and language used, is the way in which things are done. The way in which things are done is called "the ceremonial." And as fragments remain of our entire story in the words, so every movement and every part of the ceremonial is expressive of great moments of our history. Even the bows and reverences between the ministers of the Eucharist and the acolytes remind us not only of the courtesy and good manners of gentlemen, but are a survival of the early Christian democracy when the celebrating priest, or the bishop, might well have been a slave, and the acolyte the aristocratic convert of a great house. The simple sign of the cross made at important mo-

ments of the Mass comes to us from the days of persecution, when the sign of the cross made in blessing, scratched on old walls, like arrows pointing to places of meeting, and repeated on one's own breast, was a secret sign-language. All ceremonial centers naturally around the altar, for it is the altar which is the heart of the Church. Vested carefully in fair linens, it is a symbol of the Table of the Passover, the Tomb of the Resurrection, Calvary and a place of sacrifice, and of Christ Himself.

Much of the Church's traditional ceremony has been influenced by dramatic change which came about after many centuries, nearly as striking a change as the translations through which the Liturgy passed. This was the gradual change from offering the Eucharist facing the congregation and celebrating behind the altar, to the present custom of standing at the front of the altar with the backs of the ministers to the people. After nearly a thousand years of the first usage, the other way had become so predominant that by the time our first Prayer Book was prepared, the priest is instructed to face the people only twice in the whole service, at the Absolution and at the Blessing. As in the case of language-survivals, so in the case of ceremonial, many small things happen which come from the old days and do not look very sensible unless we know why they are there. At the censing of the altar, the priest moves from one end to the other, and then looks as if he was doubling back and doing it over again. This has become the proper way, but it derives from the days when the

clergy simply walked all the way around the altar censing it as they passed. At the Consecration, the Holy Sacrament is elevated above the head of the priest because the people can no longer see the act of consecration which is the most vital part of the service. Twice the priest turns fully around when addressing the people, because originally all the clergy and people surrounded the altar. There are many other small parts of the movement and ceremonial which are understood when we realize their history.

Nothing can give us footing or hope amid the degeneration of man but his regeneration by God.

—P. T. Forsyth

The two ministers who assist the priest when the Eucharist is solemnly sung have traditionally been known as the deacon and subdeacon. The deacon assists the priest and the subdeacon is an assistant to the deacon. Many interesting things develop as a result of this traditional relation. The deacon has the care and custody of the chalice, and prepares it for the celebrant. The subdeacon, on the other hand, will be seen to be very busy at the time of the Offertory, for he has traditional custody of the paten. The unleavened bread which will be used at the Consecration has been brought to the altar and placed upon the linen corporal. From that time on, the subdeacon holds the paten veiled, until it is needed again at the time of the Communion. Even as the deacon covers and uncovers the chalice, his special province, so the subdeacon protects the paten. These are not little ceremonies that are meant to be "impressive." The Church does nothing to be "impressive" but everything to be "expressive." These functions of the ministers recall the days, which we might well recover, when the offerings of the congregation were not small change from the pockets, but the first fruits of the week's labor. The time of the "Offertory" was a great intaking for the Church and her people and the deacons had the responsibility and care of the people's substance. From the

Men's Retreat

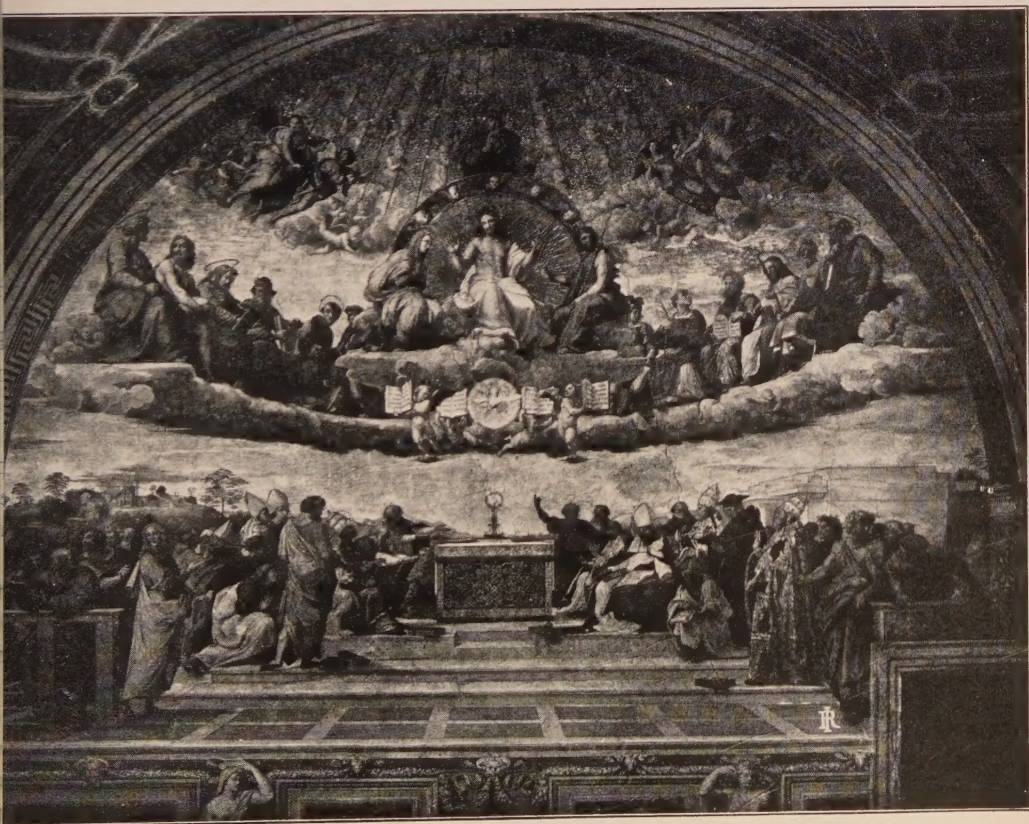
The annual retreat for men who are members of the Confraternity of the Christian Life will be held this year at the Monastery at West Park from Friday afternoon, June 20th, through mid-afternoon of Sunday the 22nd. For reservations please write to the Guestmaster, Holy Cross Monastery, West Park, N. Y.

ings which would have had bread and e among them, the deacon and subdeacon selected some, brought them to the altar where they were blessed as a symbol of whole, and then later consecrated, as the Body and Blood of our Lord fed the souls of His people.

The Offertory begins the most solemn sacred part of the Eucharist. The earlier part, with the act of penitence in the ancient Mass, the singing of the Collect, the Epistle, the Gospel, and the summary of the Faith in the Creed, is a mere introduction to the great central action. This is the heart of the matter. This is what counts, for here the whole Body of Christ, which is His Church, offers in splendor, and yet in simple truthfulness, the Sacred Humanity of Christ, which is in Heaven, before God the Father in the supreme act which man can do in religion and thankful worship. Our hearts are

lifted, as our Lord transfuses humanity with His own eternal life.

It is important to remember that the Apostolic Church, the pure source of the Faith, knew no worship which was not ceremonial and a function of grandeur. Only the splendor of worship in a great cathedral approaches the worship of the Temple which the apostles knew, and where they worshipped with our Lord. In clouds of incense, that oldest symbol of prayer and blessing, they, with our Lord, had taken part at the great festivals in the processions and chanting, with the glorious music of harps and trumpets sounding through the high courts. The memory of the Church, in abeyance through the years that she was driven underground, revived, on her release, the way in which our Lord had worshipped with His people, and enshrined again in the celebration of the Passover of the Lamb.



THE DISPUTA
By Raphael

Religious Education Today

BY CLINTON H. BLAKE, JR.

“WHAT do young people want? What can we do to interest them? How can we hold their interest? Why do they not stay in the Church?” Such questions as these are heard everywhere in the Youth Work of our Church.

It is obvious that one, two, or at the most, three hours a week is insufficient time in which to do the job we should do with our young people. To combat in one-eighth of a day's time what is inculcated and strengthened throughout six days' time, every week, is a seemingly impossible task. The solution to this problem can be achieved more easily if we recognize the nature of the opposition,—an almost thoroughly secular civilization and a renewed paganism of man's self-sufficiency.

The Church today stands against a background of an unfriendly society. In bold relief is another fact which those who have worked with young people of today will recognize, and that is, very simply that the young people of our Church have little idea of the reality of God or of Jesus Christ. They have little realization of the actual meaning of their participation in Church affairs. The social, civilizing, ethical and moralizing factors involved may be appreciated by them, but such factors are entirely beside the point of the Christian Faith.

God, this is your work I am doing. When you want it to succeed you will give me what it takes.

Speak to our young people of their eternal souls, of life after death, of the Redemption by Blood, of the ultimate judgment of an Almighty God, and their answer is an embarrassed shrug, and a penchant for considering such subjects rather simple-minded and “unrealistic.” Nor should such a reaction surprise us. The thought categories of today's youth are as foreign to the categories in which the Church thinks and talks

as is Central Africa to Broadway. The relation of the Episcopal Church to its young people is today a frightening re-enactment of the scene between Saint Paul and the Greeks in Athens. It is one of incomprehension and bemused tolerance.

The fault for this lies with the clergy and the teachers of our Church. We talk of such matters as Free Will, Faith, the Incarnation and the Atonement—using certain categories of thought which demand a certain type of educational background for their understanding. Yet the young people are not receiving this background, either from their schools, or from their Church. We are talking for granted as already existing that which we should be giving them. We assume they possess that which is not theirs.

We speak to them of Free Will, ignoring the fact that they have been saturated with the doctrines of social, economic and environmental determinism.

We speak to them of evil and sin, ignoring the fact that they are steeped in a secularism which attributes evil and sin to the nebulous victim, Society. Individual concepts of conscience have been replaced by the impersonal conscience of Society. We have done little to retain any personal conviction of sin and of individual moral responsibility among our young people.

We speak to them of prayer and the spiritual life, while in their weekly contacts they are constantly taught, in one form or another, that all that is not body is conditioned and shaped by body, that the mind cannot rise above the body, that the soul is only philosophic and old-fashioned idea.

We speak to them of love, affection, duty. . . while at the same time literature, art, the sciences, the motion pictures and the radio teach that such qualities arise merely from primitive social and psychological instincts and have no reality or mandatory nature of their own.

Nor is this problem merely a repetition

the ageless cry, "Oh, this younger generation!" as many undoubtedly feel. It is far more than that. It is the problem of an institution living by principle and by absolutes in a society living more and more by facts and by moral relativism. There are those who say that the failure of the Church is sprung from the fact that it insists upon maintaining a medieval institution in the midst of the twentieth century. This is only a good-salve for tender consciences. The failure of the Church is, simply, that it has not impressed upon this world of growing temporality a sufficient sense of eternity. The Church has failed to impress a conviction of God as an element of reality upon a young people of growing secularism. The awful blight of an Almighty God upon the individual has been lost in vague preaching about the sin of Society and the consciences of nations. With all its value (which cannot be denied) the preaching of the Social Gospel, to the extent to which it has been preached, has done an almost irreparable harm. It has so concentrated our minds and attention upon the temporalities of man that the facts and realities of our spiritual and eternal lives have become more than partially eclipsed.

The temporal reigns. The sun is eclipsed by the moon, and our young people have lit-

tle sense of a *need* for the Church. When in trouble or in need, they have the social agencies, the family and guidance clinics which speak to them in a language they have been taught to understand. They have the civil and temporal institutions. They have no need for the institution of the Church, for we have allowed them to become purely civil and temporal beings.

Our problem is not how to interest the young people in the Church. It is, rather, how to teach them to understand sacramental realities in a world of secular materialism. How are we going to get them to know what we are talking about? That is the problem, for until we have such a program, all our efforts to interest them in the Church as an institution will be useless.

It is certain that such a program can be evolved and carried out. It will mean time, money and work, and a great deal of each. Yet the mandate of both time and responsibility is clear. We cannot evade the task, whatever the sacrifice.

Yet, before any such program can be attempted we must awaken within ourselves a vision of the long-range goal. Defects which we have allowed to remain and grow for almost a century cannot be remedied in ten, or even fifteen, years. Any young people's program must be thought of in the



THE LEGEND OF SAINT NICHOLAS
By Pesello

terms of the next quarter of a century. It must be conceived in terms of generations, not in terms of individuals of the present. Any program for combatting the secular inroads upon our young people must take as its foundation the time-proven principle of "quality, rather than quantity." This principle will always result, given time, patience, and true application, in quality *and* quantity.

A program of young people's education must be carried out in three fields. Each field must also be a program in itself.

The first field is that of primary and secondary education. The hopes of the Church are, at this moment, fixed upon the Department of Christian Education of National Council. Yet it is obvious that no matter how fine or definitive the coming curriculum may be for our religious education, we will still be faced with the fact that our Sunday Schools, or our release-time classes (wherever these may be tried) with their one or two hours a week, will be incapable of combatting successfully the educational influences of modern secular Society. It will be impossible to maintain on either the Sunday School or parent program level that rapport of thought-categories which must be established between the Church and its children.

The Sunday School will always have its valuable and important contribution to make to the life of the Church, in its program of education. The time has come, however, when it must be supplemented in its work.



In spite of the hopes of some of our most consecrated educational leaders, the Church cannot depend today upon the home and upon society for the instillation of Christian modes of thought and Christian absolutes in our children. Society is no longer Christian in this country except in name and the maintenance of certain ethical standards. The Church therefore, must supply for itself directly that which has been formerly supplied for it, and indirectly by it, through the home and society.

Part of the answer to this dilemma is the parochial school and adult education.

A parochial school means a vast amount of work, large finances and innumerable headaches and troubles; yet it is significant how many beginnings of such schools are being made in our Church. It will be only through the parochial school that we can give our children a thoroughly Christian education. It is only here, on this level of their education, that we can give them those categories of thought which will enable them later to understand what we of the Church are talking about when we speak of Redemption, Atonement, and Sin.

There are those who call the parochial school undemocratic and against the traditions of the country as a divisive and disruptive force in the community. Yet Christianity has ever been a disruptive force in those societies which are fundamentally unreligious and unchristian. One wonders if such an argument does not conceal a desire to avoid the footsteps of the early Christian martyrs who dared oppose the society in which they lived.

The parochial school is the fundamental beginning that we must make. It is great to be hoped that out of local parochial primary schools would eventually come more Church secondary schools and Church colleges, but the beginning must be made at the bottom.

The second field wherein we must reorientate our activities is in the young people's work proper, the adolescent and "teenage" group. We must stop trying to make primarily, good citizens out of our young people and start concentrating on making

into good Christians. A good Christian is not necessarily, in the eyes of contemporary society, always a good citizen. The Church must stop trying to give its young people a social consciousness and start giving them a self-conviction of sin. The Church must stop trying to make its young people into paragons of tolerance and understanding and start making them into humble creatures of Almighty God. The Church must stop primarily emphasizing the love of neighbor and substitute for it, for all, the love of God.

God, you have invested a lot in me, so I know you will take care of me.

There is no use in trying to teach our young people how to be *good* Christians unless we have first taught them what it is to be a good Christian *per se*. We have assumed for too long an understanding of the reality of Christianity which, actually, our young people do not have. We must retrench our young people's program and start again on fundamentals. We must return not only to the meaning of Christianity, but to the actuality of human nature as well. We must commence looking at ourselves, once again, not in the light of what we could do, hope to do, or hope to be, but in the light of what we actually are. We must rid our young people's meetings of the idea that they are merely a social gathering of fellow Christians, one more organization of the parish church. We must turn them into a frank declaration and examination of the most fundamental fact in history—the brokenness of human nature and the self-insufficiency of man. Heresy as it may be to say, we must concentrate our young people's minds a little less on the Igorots, the Gimo and the Liberians, a little less on politics, economics and social action. We must turn their attention to themselves, into their restless and confused souls. We must do this, not in a morbid or overly-inspective fashion, but in the joyous conviction that out of honest self-examination will come the knowledge of the Love and redemption of God. Full Christians, first,



SAINT PAUL

By Borgognone

(Courtesy of the Metropolitan Museum of Art)

is what we need. Good citizens and the missions of the Church will flourish in due time, and their foundation will be surer than ever.

The Church is not a social club. It is not an ethical and moral society. It is a society of the redeemed, of the new creation. Too many of our young people's programs are social programs "sicklied o'er with the pale cast" of a watered down religion dealing primarily with ethical and moral elements. We must return to very first principles, and ignoring the modern dictum of quantity, insist upon the full and robust significance of the Christian faith. We must

start with our young people at the identical place where our Lord started with His disciples—in their very souls.

The third field of the Church's Religious Education program must be on the diocesan and national level.

Not only must every diocese have a Department of Religious Education, but that department should be the hardest working, the busiest and the most financially supported department in the diocesan program as a whole. During the next two generations such a department should be considered the most important department in the entire diocesan work, and it should be treated and supported as such.

Such departments should make personal surveys of the religious education program and young people's work in every parish of the diocese. They should discuss the failure or the success of every program with every priest of every parish and mission.

Such departments should send personal representatives of all vestries and executive committees in the diocese, impressing upon them the vital aspect of our young people's work, until the laity of our Church are also aware of its imperative, mandatory character.

The results of all such field-work must be carefully analyzed and correlated to the faith of the Church. Special investigations should be made of parish programs which are uniquely successful. The results of such in-

vestigations should be disseminated for use by other parishes.

Definite standards should be set for the religious education and young people's work of every diocese, as is already done in many of our dioceses. The bishop should use his available influence to see that such standards are met and maintained by each parish.

The corollary of National Council's role is obvious. It would be essentially the same work with the advantage of the advice and availability of experts. We need only substitute the National Department of Christian Education and the Division of Young People's Work for the local diocese and the diocesan committee for the parish or mission, and the picture is complete.

The details of any such program are staggering and must be left to those qualified to handle them for such work; but that such a program is essential is without doubt. Time, work, and money must be found, and the laity of the Church would undoubtedly respond to such a program. It is for their children, and the children's children. It may even mean mortgages and loans, but better a mortgage upon the parish buildings than upon the souls of the Church's young.

Parochial schools, a teaching primarily of the Faith and not of ethics, and an over-all integration of the Church's program on a national scale; this must be our defense and unified offense against modern secularism in society and public education.

Interruptions

WE all have them. Interruptions seem to be the lot of humankind. Sometimes we like them, more often we don't. Those we do like we are apt to dignify by another name. We refer to them smugly as diversions. You are tired of working and the noon whistle blows for lunch. An unwelcome caller is pestering you and you are called away. You are blue and low in your mind and someone comes along to cheer you up. You ought to be solving a serious problem and you pick up a detective story instead. Such interruptions are very welcome indeed. They gently release the mind

from care and thus relax or amuse us. Occasionally we like interruptions of this sort so much that we sit around and wait for them to happen. The state of waiting is commonly called boredom.

For the most part, though, interruptions are unpleasant to say the least. A mosquito gets into your room at night. A fuse blows and the electric current goes off just when you are in the middle of making the toast for breakfast. You try to recollect your mind to say your prayers and out pops the painful memory of an embarrassing moment that happened years ago. You settle your

to write a letter and in comes the plumber to fix a leaky radiator. You settle yourself again and the dog barks, and you have to get up to let him in, or out, as his canine capricious desires. These things are all annoying. Whether they come from within or without does not matter. They break into the mental mood of the moment and therefore they are interruptions.

There are so many kinds of interruptions that we use different words to describe them. If it is our sleep that is broken into, we call it insomnia. If someone tries to break our pattern of life, that is interference. If the next-door neighbor turns on the radio full blast just when you want to be quiet, that is a disturbance. If a worldly thought breaks into your mind when you are in prayer, you refer to it as a distraction.

Some interruptions are necessary, some are not. It is the unnecessary ones that are most annoying, the silly ones that could be avoided so easily if so-and-so only had a grain of common sense. Those are the interruptions that sap your nervous energy, wear down your temper. The telephone rings and you hurry down two flights of stairs to answer it. "Wrong number. Excuse it please." When someone reminds you that you left the light on in the hall. Of course, you left it on for a purpose. The traveling salesman arrives in the meantime with a display of rugs. You ought to know that you don't want to buy any rugs today. And so it goes. Presumably St. Paul himself had first-hand experience with such trivial, senseless interruptions, for he has left us the apostolic injunction to suffer fools gladly.

Why don't we like interruptions? Perhaps we do, at least unconsciously. (Have you ever tried curing yourself of insomnia? When you know what a valiant fight your human nature can put up when you try to deprive it of the privilege of telling everybody how many times the clock struck last night.) Unconsciously we resent interruptions. We are made in such a way we crave a sense of continuity and stability. We want to feel that we are acting as a whole. We hate the sensation of having bits of our hearts and minds scattered in all directions. We long for har-

mony in our personality, and interruptions are not ordinarily conducive to harmony.

Even the saints had their struggles. It is told of St. Aloysius Gonzaga that early in life he made a resolution to spend one hour every day in perfect meditation. Whenever he was conscious of a distraction, he made himself begin at the beginning and start all over again. Sometimes it took him as much as five hours to make his meditation. Perhaps not many of us have the big-hearted generosity of a St. Aloysius. Nor could many of us today spare the time to devote an extra four hours to complete a one-hour job. Probably in dealing with our own distractions we would be wiser to ignore the intruding thought, turn the mind gently back to the subject of our meditation and go on from there.

Since interruptions are an integral part of the game of life, no doubt it would be both wise and praiseworthy to learn how to enjoy having them. If it seems an impossibly high ideal, then at least we might as well make up our minds to adjust ourselves to them tolerantly and graciously. When we allow them to exasperate us they immediately rob us of our peace of mind. When we take them calmly, on the other hand, we are able to return to our tasks without too much difficulty. The time has not been lost but diverted, and no real harm done. If the interruption has consumed a large part of our day, probably it is better not to go back and try to fit in what had to be dropped, but rather to take up the normal program and carry on. A railroad company doesn't revise all its trains because an accident has dislocated traffic for a time.

Life would be frightfully monotonous if it contained no interruptions at all. Just think how efficaciously they exercise us in practising those tiresome but very necessary virtues of patience and forbearance and cheerfulness! And on days when the interruptions seem to be too much for human nature to endure, of course, we can always change their name and call them diversions.

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Father Superior at Bolahun

I HAD a delightful fortnight in England and then embarked at Liverpool on the "bran new" Elder Dempster steamer AU-REOL for Africa. It was a great pleasure to find that Bishop Daly of Accra (Gold Coast) was a fellow passenger and he and I were able to have daily Mass in the ship's library. Bishop Coote of Gambia joined us at Bathurst and he served me the morning we reached Freetown. But even three bishops were not enough; for Bishop Horstead of Sierra Leone came aboard to escort us ashore! He and his charming wife gave us an excellent lunch at Bishop's Court. This house is beautifully situated on Fourah Bay on the outskirts of Freetown and is said to be the oldest building there.

On Sunday morning (this was Mid-Lent Sunday, March 23rd), after the early Eucharist in St. George's Cathedral, I enjoyed breakfast with the two men who operate the Church Missionary Society Bookshop. Then, at Matins in the Cathedral, I preached to a large, attentive congregation. The music was lovely, rendered by the choir composed of men and boys. This grand old church is really a bit of England set down in Africa.

Bishops Daly and Coote went on down the coast to Accra, but most kindly Bishop and Mrs. Horstead invited me to take quarters with them. His Lordship saw me off on the Pendembu express (seventeen miles per hour!) early Monday morning. This was a most interesting trip, especially after we got into Mende country and I could understand what the people were saying. It took us fourteen hours; so it was good to find Fr. Krone (a Companion of the Order who went out to Africa with Fr. Bessom last December) waiting for me at Pendembu, the terminus. Here we stayed for the night. Very early the next morning we started off in a lorry, passing through Kailahun (where our Post Office is), and finally reaching Buedu, the end of the road, in about two hours. There was a large group of Mission carriers waiting for us at Buedu and they gave us a

rousing cheer as we appeared in the true

From here on, it was a matter of walking the trails, up hill and down dale, and over (or through) streams. Usually there was some stalwart to carry us pick-a-back over swamps. It takes a good eight hours to cover the stretch from Buedu to Bolahun, but we had extra obstacles to encounter this time. During the dry season, which was just ending, the people burn over large areas of the bush to make clearings for their rice farms. However, they are not too careful as to where the felled trees land. Many of them were lying right across the road and so impeded our progress a great deal.

On the way, we passed through Fofa. Customs at the Liberian frontier, where we had our passports and baggage examined. A little past noon we stopped at the small Kisi town of Kpagamai to eat and allow our carriers to have rice also. Of course, there was the usual crowd of onlookers. It was about sunset when we reached Porowu after around five hours of dense bush and many hills. This is the first Bandi town you reach on the trail and is around an hour's walk from Bolahun. An official delegation from Massambolahun met us here with drums and guns. This was particularly touching to me, as it was in Massambolahun that I lived for so many months while our first monastery was abuilding at the-then-new Bolahun. Once on the road again, after the welcome to Bandi country, we marched to the beat of tom-toms and loud chanting, mingled with the salutes from the three old musketeers.

Not far from Massambolahun we met our school boys, lined up impressively on either side of the path, who burst into a mighty chorus of welcome and struck up Christian hymns. As though that were not enough, Massambolahun turned out—all out—begging us to spend the night with them. We were touched by their obvious concern for weary travellers, but Bolahun was waiting.

Just imagine the roar as we passed on the last mile to Bolahun, guns exploding, drums throbbing, men and women and chil-

n shouting, laughing, singing. Every few
et some old acquaintance would rush up to
ap fingers, or (as with two aged gran-
es) embrace me. Then we met the Sisters
nd the double line of girls from St. Agnes'
chool, who had flowers and more songs of
reeting. By the time we reached our stream.
e Wao, which divides Mission territory
om that of neighboring towns, it was dark.
ere the Massambolahun throng turned
ck and we made our way to St. Mary's
hurch for the thanksgiving for safe arrival,
nd my blessing.

The scene is indescribable: lanterns and
rches bobbing along as we pass between
e shadowy outlines of the houses of Bola-
in; the great shadow of the church loom-
g over all; the sudden hush as all passed
e portals of God's House; the flickering
ndles on the High Altar throwing into re-
f the life-sized crucifix against its backing
the golden dossal curtain; the swelling
irst of praise as the Old Hundredth was
ng in Bandi; the succeeding soft mur-
ur of Our Father, Hail Mary and Glory
e in the vernacular; the throat-catching
ew of hundreds of black heads bowed
roughout the great nave as I turned to
e the Blessing. Then deep silence as one's

heart o'erflows remembering those first days
over thirty years ago.

But soon we were outside again amid
the swirling masses of people, trudging up
the hill to St. Athanasius' Monastery, and,
on the way, passing between the compounds
of the High School and the boys' Elemen-
tary School. Soon most of the people began
to fall back to continue their dancing and re-
joining in the town, while the carriers and
we went on up to the house. It was really
overpowering, this token of respect and
and affection.

In the quiet of the monastery, we were
able to sort ourselves out a bit, got a good
hot bath under a hanging bucket-shower,
put on a clean habit, had a good supper, and
then began to feel a little more normal once
again. The long walk combined with all the
emotional excitement of the welcome was
rather overwhelming!

The next day (Wednesday, March 26th),
Fr. Parsell took me around to see the sights.
First we went to the hospital to greet Dr.
Beasley whom we found smiling and hard at
work. He is still in the throes of re-arrang-
ing, re-painting and re-everything else. He
has had to fix up the operating theatre from
scratch as it has not been used for major



SUNDAY PARADE—SAINT AGNES SCHOOL GIRLS

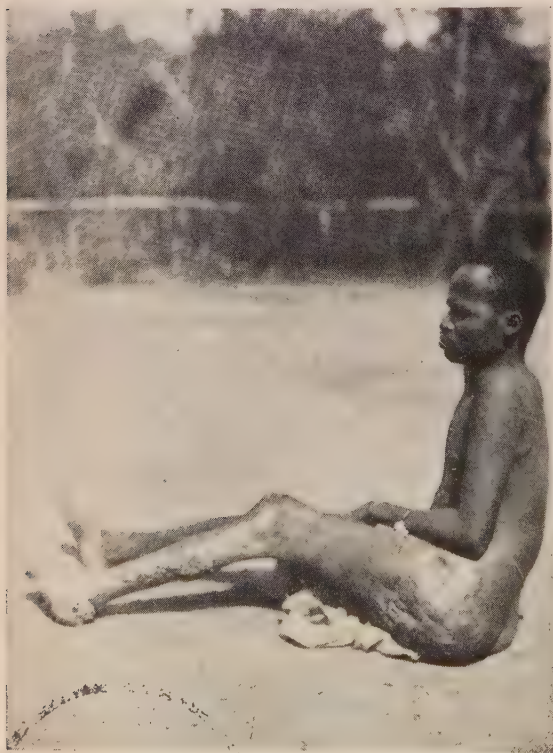
operations in years. He has great plans—some of them already started—for a hospital town, which will relieve the congestion in Bolahun, and also for a separate village for lepers. He has already got over thirty of these poor unfortunates under his care; so his special training at Carville will stand him in great stead here. Both Dr. Beasley and his wife are keen church workers too (they were the ones who fixed up the Crib in the big church at Christmas); so we are happy to have such consecrated medical help.

Then we went on to view the girls' compound. The first thing to catch your eye are the open-air classrooms upon stilts. There are three of these model tropical classrooms lined up on one side of a large hard-baked mud quadrangle. Along the opposite side stretches the handsome new cement, aluminum-roofed building which is the gift of our friend, Mr. Abraham Hat-

field. "Hatfield Hall" serves many purposes: it houses several classes daily during school time; it makes an ideal study hall at night; large gatherings can be accommodated in it for entertainments, whether of the literary or the culinary sort! Spaced around at intervals over the rest of the area are small "baffais" (they look like tents made of thatch) in which the small "fry" learn their ABC's. Farther over on a separate part of the St. Agnes' compound are located the concrete dormitories. The Sisters are doing a wonderful job in opening up new vistas in these girls' minds in a country where womanhood counts for little.

As with all our work, the center, around which all else revolves, is the chapel. There is a chapel for the girls' use down by their dormitories and Mass is offered there once a week. But it is up on the hill above the girls' school where the regular round of worship is uplifted. Here is the Convent of the Sisters of the Holy Name in which six of them are at present stationed. Their old chapel was much too small for their needs so what had been originally planned as a refectory was converted into a commodious chapel two years ago by Fr. Whittemore. The Sisters recite their community office here, have daily Mass, and keep up a steady flow of prayers. Many of the town people join them for worship here, especially for early Mass on Sunday, and there is a large gallery at the back to accommodate them.

On Saturday, the 29th, we received very bad news which saddened our whole town. John Manley died at Bo hospital on the 27th. He was the eldest son of Mr. Stephen Manley who has been for years the Headmaster of our Bolahun boys' school. John himself was a product of our elementary school, but, as we had no high school in his time, he went to Freetown for higher education. He took an extension course of Durham College at Fourah Bay College and did so well that he was given a year's work in Durham in England. Another scholarship gave him a year in America during which time he did work at Tuskegee Institute in Alabama. Returning to Africa in 1948, he married a fine young woman in Sierra



YAWS!

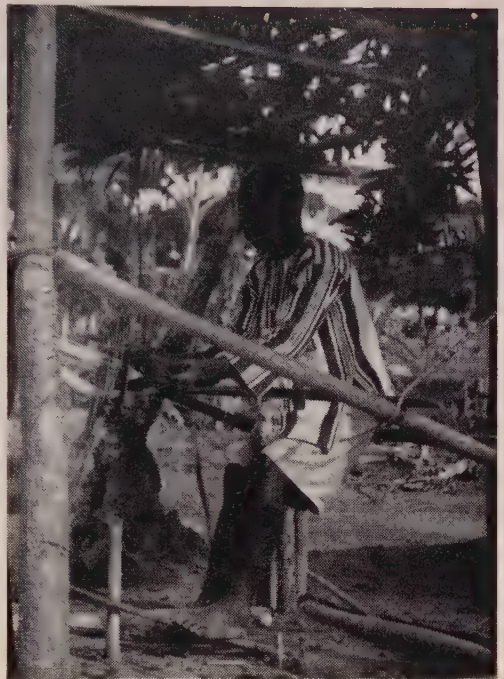
One object of our Medical Work is to Clear up
This Scourge of the Hinterland.

bone and was employed by Union College, Winemba, in that country. Unknown to me I came up through Sierra Leone, he had been rushed to the Bo hospital (the half-way point on the Sierra Leone Railway). It was a great blow to all, but the way people come from far and near to offer condolences shows the high respect they have for the Manleys.

This morning (Passion Sunday), I sang the High Mass and addressed the overflowing congregation, during which we had prayers for John and his family and I made special mention of him in my talk. It was my happy privilege some years ago to Confirm three of the Manley boys, John, Joseph and Justin, and so, though saddened by the event, I am glad that I was present to assist the Church's remembrance of one of her African sons. I commend John, his wife, parents and brothers to the prayers of all who read this.

This evening we administered the Sacrament of Confirmation to about fifty converts. This is a good-sized group as it is less than a year since Bishop Jones, the Assistant Bishop of Sierra Leone, visited the Mission and administered Confirmation. It is fully difficult for the Diocesan, Bishop Harris, to get up here from Monrovia; so often several years elapse between episcopal visitations. Needless to say, it was a great joy to strengthen in the faith with the seven-fold outpouring of the Holy Spirit this Apostolic Rite these people who have been persevering in the "God-palaver" for so long. (One has to fill two years as a catechumen and another two years at least as a neophyte before even Baptism is attained.) The climax of the day came with Benediction of the Blessed Sacrament at which I presided. The singing is most amazing; of high calibre, but especially noteworthy for its fervent spirit. The school children sing beautiful faux-bourdon arrangements of the *Gloria* and *Tantum Ergo* and of two verses of the Psalm at Benediction.

There is much more I would say, but I do not want to get this off in the mail, otherwise it would have to wait a whole week. However, a letter would be incomplete from

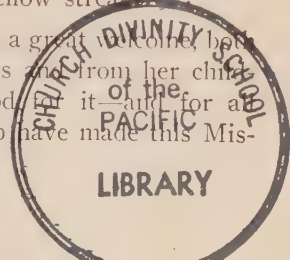


AT A NATIVE HAND-LOOM MEN DO THE WEAVING

Bolahun if I did not mention Salifu and Sori, two of our original boys from Temne country in Sierra Leone who came up with us right at the beginning of the Mission in 1921. They are both still here. In fact, Sori, who is affectionately termed "Pa Cook" by all and sundry, has been turning out some mighty fine "chop" for us. One of the choice items is delicious fresh pineapples from the plantation right behind the monastery.

The rains have come early, which seem to make flowers and plants fairly pop forth. The pungent odour of the frangipanis hangs everywhere, but the delicate beauty of the blossoms makes up for the rather overpowering perfume. Already the weaver birds are making their presence felt too, as if they seem to know that the rains are a harbinger of rice! Alas, the poor farmer will have his troubles with these yellow streaks.

Africa has given me a great welcome, both in her natural displays and from her children, and I thank God for it—and for all of you over there who have made this Mission possible.



The Mystery of the Church

BY BISHOP JOHN OF SAN FRANCISCO

SIXTH CONTEMPLATION

"... And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (*Rev. 2:17*)

NO one remains in the Church without true faith and its true states and actions. Unceasingly, at every moment, many fall away from the Church and re-enter it Thou who art to come sayest that Thou wilt judge men as Thou findest them, and Thy Church attaches particular importance to men's last moments on earth. At those moments both falling away from the Church and entrance into it have an eternal significance.

Mysterious and significant is the prayer of the sacrament of penitence read by the priest before remitting the sins of an Orthodox penitent. Covering him with the stole the priest says: "... reconcile and unite him to Thy Holy Church, in Jesus Christ our Lord" (sacramental prayer)—and he says this every time that the man comes to confession. Thus, at every confession a fallen Orthodox soul, in a sense separated through sin from the Church, is re-united to it.

Thy Church all the time receives into itself all the 'Orthodox' through the sacrament of penance as though they belonged to some other denomination—as though they were unorthodox.

But an impenitent sinner remains outside Thy Church, though he may be an Orthodox Christian by name or even an Orthodox patriarch.

An impenitent sinner is a withered branch of the Church. Such a branch may still appear to be on the tree, but as soon as the wind blows (Thy Judgment), it will break off. Only through penitence and divine forgiveness does the living sap of Thy Vine—the gifts and powers of the Holy Spirit—begin to flow in it again.

And who is to measure the amount of sin that separates a man from the Church?

Sometimes even a small sin, if not repented of, shuts him out from the light of Thy Face, and therefore from the Church. This is so according to the testimony of saints who in their subtle spiritual experience deeply felt their falling away from Thee.

This is why it is altogether impossible for us men to determine—before the Last Judgment—how many children Thy Church has on earth, and to say who will be called by Thee at Thy Second Coming an orthodox Christian, adopted by Thee forever. . . . It is easier to count the sand of the sea than to count the orthodox. Because orthodoxy is something that is being built up and formed. Thou has shown this to St. Hermas in his visions. . . . Orthodoxy—even in the Orthodox—is like shifting sand.

Thy orthodoxy in a human soul is like the sun; but it may be eclipsed. Thy 'leaven' does not work if there is no flour—no faithful soul.

If there were no growth, regeneration and renewal of Orthodoxy in faithful souls, there were no mysteries of penance and communion in the Eucharist, all truth in the world would have crumbled away long ago. But the receding waters of Orthodoxy in individual souls and in the destinies of the historical Church are replenished by the tide of gracious, regenerating powers—the gifts of baptism and penance, bringing forth restoring, sanctifying and anointing souls for Thy Kingdom. . . . Thy Church on earth breathes in this process. It is the breath of Thy mouth in the creatures that are being restored. As the divine answer to a precious sigh of the penitent, contrite and believing creature there come down into the world great powers from above, the Divine 'energies' of Thy life, spoken of by Palamas. . . . Those are the gracious waters which Thou hast promised to the woman of Samaria at Jacob's well. They give moisture to the human Church and to the Church in humanity. A symbol germinates into reality.

a symbolic expression of faith in the
ed becomes its true actuality.

Many people wonder at Christians be-
ring Christianity, at the Orthodox dis-
sing Orthodoxy....I too have often
ndered at this. But attention to the true
ence of things has accustomed me to be
eful in passing judgment, and perpetually
behold Thy Glory in the world. Seeing
frailty of the clergy, the unworthiness
the Orthodox and the unbelief of Chris-
us, I came to love still more deeply the
iness of Thy priesthood, and to believe
more ardently in the power and perfec-
n of Thy Church. The path of the Ortho-
Church in the world has always appear-
to me as Thy path, and the Orthodox
Church as Thee Thyself, Lord Christ, in
y glory and in Thy humiliation—in the
ry of Thy Truth and in the humiliation
Thy holiness being defiled by human sin.
Everything in history is a proof of this and
strengthened this faith of mine.

Thy Church is tortured and crucified even
v—in the first instance, by Thy dis-
es who are “not sparing the flock”
(*Cor. 5:12*) can kiss Thee in the same
y as Thy apostle Judas; no pagan can
press Thy words so completely as the
h priest Caiaphas.

The crucifixion of Thy Church in the
world means people’s desire and attempt
represent it and carry it on in history
hout Thy Spirit.

The crucifixion of Thy Church means the
it of the fig-tree leaves, the service of
utiful sepulchres full of uncleanness, the
umph of convention over the spiritual
ity, the victory of abstract sacramental-
over the holiness of the Spirit.

Voe unto us when radiant churchlife
comes fussy and noisy ecclesiasticism,
en the spirit of legalism or lawlessness
umphs over Thy Gospel among the tea-
rs of the Church, when Thy servitors
er the fig-tree cursed by Thee to make
leaves grow more luxuriantly!

O merciful Lord, Thou seest even now,
our altars and shrines the same “abomi-
nion of desolation, spoken of by Daniel
prophet, standing in the holy place



SAINT JOHN THE BAPTIST

By Domenico Veneziano

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

(who so readeth, let him understand)”
(*St. Matt. 24:15*) as Thou hast seen on the
Calvary.

It is not so much the godless who defile
Thy altars as do we, Thy disciples, who
honour Thee with our lips but whose heart
is far from Thee.

Instead of Thy Church—“the woman
clothed with the Sun”—the great radiance
of truth and love, enlightening and sancti-
fying the world, what do sensitive and ar-
dent souls often find in the world’s history!
—Miserable diplomatic or theatrical cere-
monies and red tape, the service of men and
not of God—and not even of men, but of
their ‘princes’ and their vanity....

They see that Thy servitors lose the zeal
and sincerity in their service of Thee. The
simplicity of Thy love is being destroyed
in Thy pastors. The spirit of prayer for-
sakes the singers and the congregation....
Everything loses its savour—and the shad-
ow of antichrist rises over the world. There
is no refuge for the faithful soul in churches

defiled with the spirit of this world.

Who wants such unhallowed performance? The unbelievers laugh at it; the believers weep over it.

And demons are scattering Thy sheep. . . .

Seeing this crucifixion of Thy Church and watching the victory of predatory ecclesiasticism over Thy dove-like churchlife, I ardently called upon Thee, crying "Raise Thy Holy Church, O Lord, put by men into a sepulchre of stone!"

It is time to end this bitter complaint about the temporary, but unbearable both to men and angels, triumph of lawlessness over the pure and gentle Body of Thy Church. . . . Thou, O Lord, wilt wither and burn all the fruitless fig-trees of the world; Thou wilt uproot all the fig-trees "which Thy Heavenly Father hath not planted." (*St. Matt.* 15:13). But one cannot pass over in silence before Thee the many temples that have been built in the world not to Thy Glory, O Holy and Consubstantial Trinity, but for the adornment of noisy capitals and cities, for the vain aggrandisment of human events, for the glorification of the creature instead of Thee, its Creator and God. . . . How many 'memorial temples' dedicated to Thee or to Thy saints were not memorials of Thee or to Thee! They were both built

and destroyed by the hands of the godless; or they became museums in the spirit of which they were built. . . . By the hands of those who fought against Thee, Thou hast Thyself destroyed many temples in which there was no true service of Thee—temples built with the impure gifts of those who kept back their labourers' hire, of corrupt judges, of impenitent fornicators and sodomites, of merchants who falsified weights and measures, of rulers who longed for trumpety rewards and of the rich who sought human glory only.

Thou, O Lord, seest both good and evil. And Thy word is the last word. . . . "And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell: and great was the fall of it." (*St. Matt.* 7:27)

Not every one that says unto Thee "Lord! Lord" enters Thy Church, but only he that does the will of the Father.

Thou destroyest many great 'human devices' not rooted in Thy will and not issuing from pure human intentions. Thou leavest cold and empty many memorials not dedicated to Thy glory. . . . And Thou secretly workst Thy miracles and givest the fire of Thy spirit to churches in which there is true and sincere worship of Thee.



Five Minute Sermon

BY LEE STEVENS, O.H.C.

NOW!

"Watch therefore: For ye know not what your Lord doth come." —St. Matthew 24:42.

"Blessed are those servants, whom the Lord when He cometh shall find watching." —St. Luke 12:37.

JESUS is coming again to earth . . . as Bridegroom, Master, Judge! This sounds like the beginning of an Advent sermon; most of us think of the subject only in Advent!

Jesus IS coming again. He said so. Are you aware that it could happen NOW? This moment . . . even as you read this sentence? The possibility was intensely real to the first Christians. Jesus' words rang yet in their ears: "Ye know neither the day nor the hour!" They lived in constant expectation of His appearing. As time passed and He did not come, as the days passed into weeks and the weeks into months and the months into years, the immediate urgent expectancy turned into an attitude of quiet, watchful waiting. Today, nearly two thousand years removed from the prophecy of Jesus, we have largely lost that deep, underlying sense of expectancy. The very passing of time has lulled us into apathy. When we think of the matter at all, in effect we think: Jesus may be coming again, but it won't be in my day. There's plenty of time. Why get excited? Relax! Result: no cutting edge to our Christianity; most of us are not on our toes spiritually . . . and anything but prepared if Jesus were suddenly to come.

But what is it that Jesus is trying to pound into our heads in this prophecy? (We are just as dense in our way as the Disciples were in theirs, aren't we?) Jesus is saying emphatically that all Christians are to live in constant expectation of His return! It is the frame of mind in which we ought to be living in 1952 . . . a deep, underlying expectancy of His coming again. WATCH! This does not mean mere "excitement."

That could not be sustained, even were it advisable. Jesus is laying down a basic attitude. Cardinal Newman wrote while yet in the Church of England:

I conceive it [watching for Christ] may be explained as follows:—Do you know the feeling in matters of this life, of expecting a friend—expecting him to come and he delays? Do you know what it is to be in unpleasant company, and to wish for the time to pass away, and the hour to strike when you may be at liberty? Do you know what it is to be in anxiety lest something should happen which may happen or may not, or to be in suspense about some important event, which makes your heart beat when you are reminded of it, and of which you think the first thing in the morning? To watch for Christ is a feeling such as all these, as far as feelings of this world are fit to shadow out those of another. He watches for Christ who has a sensitive, eager, apprehensive mind; who is awake, alive, quicksighted, zealous in seeking and honouring Him, who looks out for Him in all that happens, and who would not be surprised, who would not be over-agitated or overwhelmed, if he found that He was coming at once.

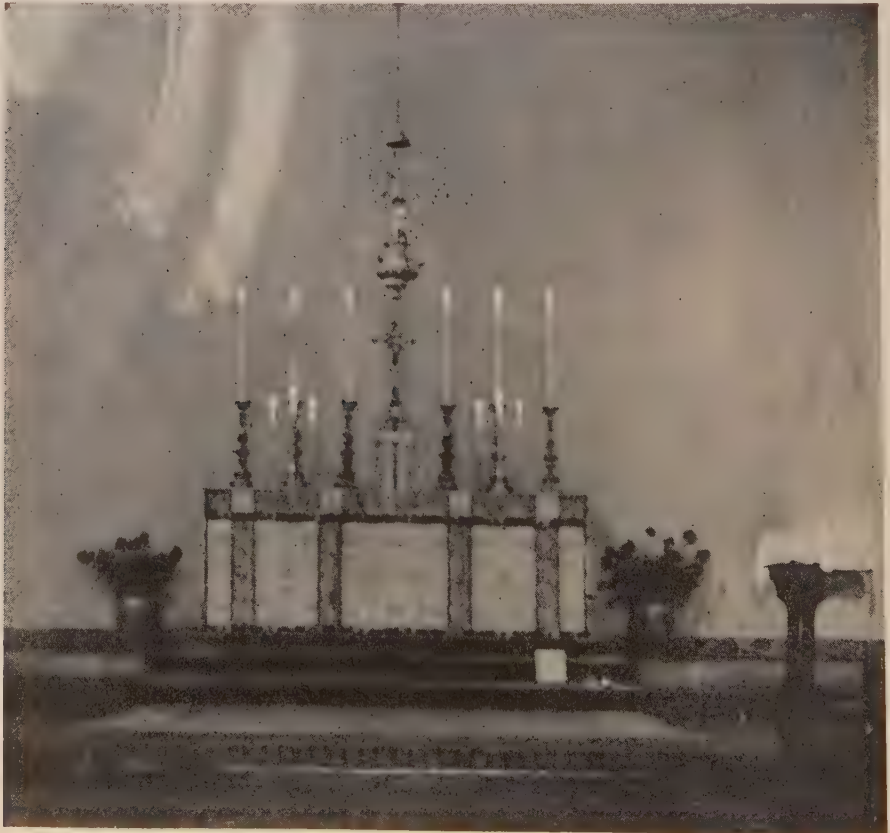
He is COMING. We do not know the day or the hour. That's in the Father's keeping. And we are not to be "troubled in mind," not to throw up the daily job and go out and gaze into the heavens for signs. . . nor yet climb up onto the barn roof on some likely day and prepare to "take off" into space. We are rather to do our allotted duty calmly, quietly, lovingly, earnestly to the glory of God; in the deep awareness that Jesus may come in the middle of it. He may! And He tells us . . . terrifying thought! . . . He will come without warning, quietly as a thief in the night.

All this certainly means that you and I

should be asking God daily for grace to be aware of the urgent importance of NOW. This moment is all I have! There is no tomorrow! So many of us are "manana" people; we'll do it "tomorrow." That is the devil's favourite word. He likes us to live in the future...or in the past...for so we lose the present, the NOW, the only time in which we can really live. If you are trying to live in the future...what you're trying to do after graduation, next summer, three years hence after you get the business built up...stop! If you're trying to live in the past...those events you've already lived through...stop! Start living NOW! All the time you have is right this moment. Here's the keystone for your arch: HOW DO I PLEASE JESUS NOW? That means do everything as though He were coming the next moment. Change those diapers, mother, as though Jesus were com-

ing now! Close that business deal, father, as though Jesus were about to appear on earth! Do you need reminding? I know a woman who pastes slips of paper over the various places where she is to work. On the ironing board she has a slip reading: I will do this ironing to the glory of God! Over the sink is one reading: I will wash these pots to the glory of God!

Thou shalt love the Lord thy God
with all thy heart.....
DO IT NOW!
Love your enemies, bless them that
curse you
DO IT NOW!
Sell that ye have and give alms.....
DO IT NOW!
Seek ye first the Kingdom of God
and His righteousness.....
DO IT NOW!



HOLY CROSS—THE HIGH ALTAR

God's Great Victory

A Sixth Lesson for Children

Object: a piece of cloth long enough to make a turban.

Opening Prayers: Our Father, Morning, Gloria, Adoration, Contrition.

Review of memorized answers: Where do all things come from? What did God give us? When did the world go bad? How can we save ourselves from sin? Who came to earth to save us? Is Jesus really God? When we sin, whom do we go against? How bad a sin will God forgive? For whose sake must we be sorry for our sins?

Hard (?) questions for the "Game:—"
When we sin, whom do we hurt? Was there ever a time when God Himself was hurt? What did He do to the men that hurt Him? What is the one sin that God never will forgive? (Not any!) The right way to be sorry? Where did Jesus hide from His enemies? Why didn't somebody warn Him? Why the palm-procession? What weapons did He give His disciples? How many angels did He ask for to come and fight for Him? What answer did He make in court when they told lies? While He was on the cross, who did the most to make Him glad? Who will be with God in heaven? (the forgiven!)

For younger children simply tell the story of how our Lord was taken down, wrapped in linen, laid in the tomb; how He rose; how He appeared in the upper room to the eleven, and the week following to Thomas. But make sure you give the details required to answer the questions that follow:—Did He really die, or just faint and come to? Did they really see Him, or just imagine it? Was it just His spirit, or His body too? Was His body real, or just an appearance? What was new about His body? Let them reason these out. Then go on to the story of the Ascension, and (if there is time) of Pentecost. The answers are: *On Easter Day our Lord's soul came back to His body. What happened on Easter Day? After forty days our Lord went into heaven. After forty days where did our Lord go? Ten days after our Lord went into heaven He sent the*

Holy Ghost. What happened ten days after our Lord went into heaven?

But with children old enough to read easily it is much more fun to have a hunt in the Bible. Have Bibles or New Testaments ready. Divide the children into four teams, each to take one gospel. Find places: St. Matthew 27.57, St. Mark 15.42, St. Luke 23.50. St. John 19.31. When all are ready, ask "St. John" what happened right after our Lord died. Why the spear? What next, St. Mark? Do St. Matthew and St. Mark agree? Exactly what did Joseph do with our Lord's Body? Who helped him? Was the cloth tucked around, or wound around? What sort of grave? What sort of door? What were the women doing? What happened Saturday? Did Pilate send his soldiers, or make the Jews use their own watchmen?

On Sunday morning who got there first? (St. Mark, look more closely!) What had already happened? What became of the watchman? What did Peter make of it all? What was John's idea? What gave it to him? (What exactly had happened to the linen cloth? to the napkin or turban?) St. Luke (24.26) and St. John (20.19), what happened Sunday *night*? the *next* Sunday?

Having dug out the facts in this way, discuss the questions listed above for younger children: Did He really die? etc., etc.

Do not of your own motion raise the question whether the gospels are reliable. But if *they* raise it treat it as a perfectly fair question. And beware of replying that the Bible is inspired. It is. But inspiration rests on the Resurrection, not *vice versa*. That reply moreover will seem to your young hearers like a dodge. They are smart enough to notice that the four accounts they have just studied do not agree in detail. Better stick to what you can prove without it: that the gospels were written soon after the events, that they disagree as honest witnesses should, that they could be checked by many other witnesses still alive at the

time, that other "gospels" were rejected, that competent Bible scholars of today regard our gospels as entirely reliable in the main lines of their story. On the point at issue—the bodily resurrection of Jesus—they agree absolutely.

What did St. Thomas say to Jesus? How about saying that to Him ourselves?—Jesus, my Lord and my God! Work this into a closing act of faith.

WORK SHEET NO. 5B

NAME GRADE

(Find the answer, just after No. 10 and WRITE it where it belongs. Write the WORDS, please, not just numbers or letters.)

1. The Governor of Jerusalem. . . .
2. The officer commanding the Roman soldiers. . . .
3. The owner of the stone tomb. . . .
4. The man who brought the spices. . . .
5. The men who guarded the grave. . . .
6. The men who paid them to tell a lie. . . .
7. The disciple who betrayed Jesus. . . .
8. The disciple who said he didn't know Jesus. . . .
9. The disciple who wouldn't believe Jesus was alive. . . .
10. Who rolled away the stone? . . .

Answers: angel, centurion, chief priests, Jewish watchmen, Joseph of Arimathea, Judas, Nicodemus, Peter, Pontius Pilate,

(Now draw a line under the right answer:)

11. The soldier pierced Jesus' side with a—
knife, sword, spear, bayonet.
12. They wrapped Jesus' body in—linen
cloth, blankets, matting, rugs.
13. Then His body was—buried in the
ground, laid in a cave in the rock, cremated (burned up), laid out in the church.
14. The door of the tomb was made of—
wood, iron, glass, stone.
15. To show He was really alive again,
Jesus ate—bread, meat, fish, cheese.
(Now answer in your own words:)
16. What makes us sure that Jesus really died? . . .
17. What makes us sure that Jesus really came to life again? . . .



CHRIST BLESSING THE CHILDREN

By Pacecco de Rosa

(Courtesy of the Metropolitan Museum of Art)

18. What makes us sure that His *body* came to life? . . .
19. What makes us sure that His body was *real* after He came to life? . . .
20. What NEW things could His Body do? . . .

The Order of St. Helena

Both our convents began April with many guests for Holy Week and Easter. The services of the Triduum were carried out this year in full at Helmetta, with the help of Father and Mrs. McCoy and members of St. George's Parish, and at Versailles with the help of the faculty and student body of Margaret Hall School.

Helmetta always has an additional ceremony, an egg hunt, held this year on Easter Even. And Versailles, too, has added to the ceremonial: on Wednesday in Easter Week the Sisters give a tea for the members of the Altar Guild. Rogation processions bless New Jersey and Kentucky gardens, also, with the help of externs, guests and students.

Sister Virginia spoke to a group of young



MARGARET HALL—VERSAILLES
The May Fete

people at Christ Church, South Amboy, N. J., in April.

Father Terry, O. H. C., gave the student retreat this year at Margaret Hall School early in April. There were about twenty retreatants. The day before the retreat some sudden plague descended upon the school, and twenty-four were sick. (Yes, the word *sick*.) Those who were not smitten—all the seniors, for some unexplained cause—spent the day with mops, pails, trays, bouillon, waiting on those who were. They did a fine, generous job, without being asked. Kids were sick and the place was a mess, so there were the seniors, sleeves rolled up and aprons on, cleaning up. That was also the day we expected a visit from an eastern headmistress who wanted to observe our self-help plan. She was met that night by the senior sub-prefect, and conducted to the convent-school-hospital with which we were all engaged in coping. Next day most of the red-ridden rose, a bit pale, but able to negotiate, and made the retreat anyhow. And we had a delightful visit with Miss Jenks, from St. Mary's-in-the-Mountains. Being a headmistress, she understood our predicament; and actually she had a good opportunity to see some of the results of self-help.

Father Kroll visited Helmetta in April and again in May, and he and Brother

George visited Versailles later in May, too late for all the most exciting school events—the opera. “Solomon & Balkis,” (999 wives! Think of the costume-maker!) the play, “As You Like It,” and the May Fete. They even missed the French Banquet, the Latin Banquet and all the picnics, and got to school in time for a good look at children preparing for final examinations.

Notes

Father Superior returned to the Mother House after his visitation to the Liberian Mission.

Father Kroll gave a school of prayer at Saint Saviour's Church, Old Greenwich, Connecticut; visited the convent of Saint Helena at Versailles; gave the commencement address at Saint Andrew's School, Tennessee; gave addresses at Kanuga, North Carolina.

Father Packard attended one of the New York diocesan conferences; spoke at Prize Day, South Kent School, Connecticut.

Father Hawkins spoke at a Communion breakfast and preached at Saint Mary's Church, Haddon Heights, New Jersey; conducted a retreat for the clergy of Albany at Holy Cross Monastery.

Brother Herbert graduated from The General Theological Seminary.

Brother Sydney preached at St. Stephen's Church, Old Hickory; gave a talk to the young people at Christ Church, Nashville; gave a missionary talk to the Woman's Auxiliary, Columbia; spoke to the annual meeting of the Woman's Auxiliary; showed the Liberian slides to the Education-Mission Department Conference and addressed the missionary mass meeting at Chattanooga; gave a talk to the seminarians at Sewanee; preached at Grace and Saint Luke's Church, Memphis; gave other mission talks at Memphis, Whitehaven and Jackson, all

in Tennessee; gave mission talks at Marianna and Stuttgart, Arkansas.

Father Adams attended a youth conference at the Church of the Good Shepherd, Nashua, New Hampshire; preached at the Church of Saint Francis of Assisi, Elmsford, New York.

Father Gunn conducted two retreats for men and women of Saint Paul's Church, Dayton, Ohio; gave an address at Our Christ Church, Dover, Delaware.

Father Terry conducted a retreat for boys at the House of the Redeemer, New York City; conducted conferences at Saint Andrew's Church, Yardley, Pennsylvania; gave an address at Trinity Church, Easton, Pennsylvania.

Father Gill gave talks on the Liberian Mission at Trinity Church, Saugerties, and Saint John's, Huntington, New York.

Intercessions

Please join us in praying for:—

Father Superior conducting a retreat for the associates of the Community of Saint Mary, Peekskill, New York, June 17-21.

Father Hawkins conducting a retreat for the associates of the Community of the Transfiguration, Glendale, Ohio, June 13-20.

Brother Herbert being ordained to the diaconate at the Cathedral of Saint John the Divine, New York City, Trinity Sunday, June 8; attending a youth conference at Okmulgee, Oklahoma, June 15-22; attending the Valley Forge Conference, June 29-July 6.

Father Adams conducting a retreat and conference at Saint Clare's House, Red Hook, New York, June 23-26.

Father Gunn acting as chaplain at the House of the Redeemer, New York City for the month of June.

Father Terry taking life vows on June Whitsunday; conducting a retreat for members of the Confraternity of the Christian Life, Holy Cross Monastery, June 20-22; acting as chaplain at the Valley Forge Conference, June 29-July 6.

Father Gill attending the Keuka Conference, Keuka, New York, June 22-29.



an Ordo of Worship and Intercession, June-July 1952

- Within the Octave of Corpus Christi Semidouble W gl col 2) of St Mary 3) for the Church or Bishop seq (*ad lib*) or pref of Nativity (as for Purification)—*for the Servants of Christ the King*
- Within the Octave Semidouble W Mass as on June 16—*for the Seminarists Associate*
- Within the Octave Semidouble W gl col 2) St Ephraem Syrus CD seq (*ad lib*) or pref of Nativity—*for religious vocations*
- Octave of Corpus Christi Gr Double W gl seq or pref of Nativity—*for the Confraternity of the Blessed Sacrament*
- Sacred Heart of Jesus Double II Cl W gl or prop pref—*for the spirit of compassion*
- Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*for the Order of Saint Helena*
- 2nd Sunday after Trinity Semidouble G gl col 2) St Alban M 3) St Paulinus of Nola BC or pref of Trinity—*for retreats for laymen*
- Vigil of St John the Baptist V col 2) of St Mary 3) for the Church or Bishop—*for Saint Andrew's School*
- Nativity of St John the Baptist Double I Cl W gl—*for the Community of Saint John Baptist*
- Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop—*for the prophetic witness of the clergy*
- Within the Octave Semidouble W Mass as on June 25—*for Christian family life*
- Within the Octave Semidouble W Mass as on June 25—*for persecuted Christians*
- Within the Octave Semidouble W Mass a) gl col 2) Vigil of SS Peter and Paul 3) of St Mary LG Vigil or b) of the Vigil V col 2) Octave 3) of St M—*for the American Church Union*
- St Peter the Apostle Double I Cl R gl col 2) Trinity iii or pref of Apostles LG Sunday—*for the bishops of the Church*
- Commemoration of St Paul Gr Double R gl col 2) St Peter 3) John or pref of Apostles—*for the conversion of sinners*
- July 1 Precious Blood of Jesus Double II Cl R gl col 2) Octave of St John or pref of Passiontide—*for the Oblates of Mount Calvary*
- Visitation BVM Double II Cl W gl or pref BVM—*for the Confraternity of the Christian Life*
- St Irenaeus BM Double R gl—*for religious education*
- Friday G Mass of Trinity iii col 2) of the Saints 3) Independence Day or *ad lib*—at votive of Independence Day W gl or—*for our country*
- Of St Mary Simple W Mass as on June 21—*for Christian reunion*
- 4th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* or pref of Trinity—*for the Confraternity of the Love of God*
- SS Cyril and Methodious BB CC Double gl—*for the Church in Russia.*
- Tuesday G Mass of Trinity iv col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for the faithful departed*
- Wednesday G Mass of Trinity iv col 2) of the Saints 3) *ad lib*—*for Mount Calvary Monastery*
- Thursday G Mass as on July 9—*for the Priests Associate*
- Friday G Mass as on July 9—*for the Liberian Mission*
- Of St Mary Simple W Mass as on June 21—*for the Community of Saint Mary*
- 5th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* or pref of Trinity—*for the peace of the world*
- St Bonaventura BCD Double gl or—*for the Franciscans*
- Tuesday C. Mass of Trinity v col 2) of the Saints 3) *ad lib*—*for chaplains in the armed services.*
- Wednesday G Mass as on July 15—*for social and economic justice*

From The Business Manager . . .

General Convention . . .

We are planning a modest exhibit for General Convention which meets in the city of Boston from September 7th, to the 19th. Our Booth (No. 53) will be in Symphony Hall, on the second floor, and we hope that friends, old and new, will drop around for a visit.

Ave Crux . . .

This is the title of a small folder issued by the Sisters of St. Helena. The April issue is especially attractive as it carries five half-tones, and an excellent article on "The Queen of Feasts". The Mother House of the Order is at Helmetta, New Jersey. You really ought to be seeing this publication. Write to the Sisters, and you might send a small offering although this isn't absolutely necessary.

Thank You, Doctor . . .

"I have just finished reading the May issue of the MAGAZINE. Such a good religious periodical deserves a wider circulation; and Church people deserve to read it."

No Rest for the Wicked . . .

Ordinarily, there is a decided falling off in Press business right after Easter, but not so this year. We have all been pretty busy and sometimes we feel that business is almost too good. However, don't let that deter you from sending in that order!

Are You Moving?

If so, will you please allow us four weeks to make the change in your address? These changes are handled *once* each month—usually before the 15th. All changes are

made at one time in the Mailing Office at Poughkeepsie, but all notices of change should be addressed to West Park, N. Y.

Mixed Signals . . .

You may have received a copy of the Father Superior's "Easter Letter" in which he announced that the book of spiritual letters of the late Father Hughson would probably be ready about mid-Lent. Sorry, we plan to publish this late Fall.

The Living Church . . .

Our best wishes to Peter Day as he takes over the editor's chair of "*The Living Church*", and best wishes, too, to our old friend Clifford Morehouse who has resigned after serving for many years.

Social Note . . .

The April 11th edition of the Albany "*Times Union*" carried the following: "Dr. H. A. Gezork is Feted Today: Dr. Herbert A. Gezork, president of Andover-Newton School of Theology, will be honor guest at a luncheon of graduates of the school at the Ten Eyck at 1 p. m. today." Nothing wrong with that. Of course April 11th happened to be Good Friday. And maybe there was nothing "wrong" about it in any case. But that sort of thing worries me. When we "all get together" in one ecumenical Church, won't it make for further tensions (how the Liberals love that word) if some benighted Episcopalian declines Good Friday luncheon dates? Won't he be considered "narrow", or "uncharitable", or "exclusive", or perhaps just queer?

Cordially yours,

FATHER DRAB